

BASHAN COMMUNICATOR



"Then said He unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Matthew 13:52.

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THE HOLY SPIRIT

Part III

THE HOLY SPIRIT— CHRIST'S REPRESENTATIVE AND VOICE; OUR COMFORTER, TEACHER, AND EFFICIENCY

EACH one must fight his own battle against self. Heed the teachings of the Holy Spirit. If this is done, they will be repeated again and again until the impressions are as it were 'laid in the rock forever. . . .'—CH 561:2.

The Holy Spirit—Christ's Representative

“The Holy Spirit, Christ's representative on earth, is set forth and exalted as the heavenly teacher and guide sent to this world by our Lord at His ascension, to make *real* in the hearts and lives of men all that He had made *possible* by His death on the cross. The gifts of this divine Spirit, as enumerated in the Gospels and Epistles of the New Testament, are acknowledged, prayed for, and received as fully as the Spirit sees fit to impart them.’”—LS 472:3. (Italics belong to quotation.)

“Christ is represented by the Holy Spirit; and when this Spirit is appreciated, when those controlled by the Spirit communicate to others the energy with which

they are imbued, an invisible cord is touched which electrifies the whole. Would that we could all understand how boundless are the divine resources. . . .”—7-A BC 277, col. 1:1.

“The lapse of time has wrought no change in Christ's parting promise to send the Holy Spirit as His representative. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If the fulfillment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit. Wherever the need of the Holy Spirit is a matter little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plentitude.

“Since this is the means by

which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children. For the daily baptism of the Spirit every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should they pray that God will baptize His chosen ambassadors in mission fields with a rich measure of His Spirit. The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give."—AA 50, 51.

"The Lord Jesus acts through the Holy Spirit; for it is His representative. Through it He infuses spiritual life into the soul, quickening its energies for good, cleansing it from moral defilement, and giving it a fitness for His Kingdom. Jesus has large blessings to bestow, rich gifts to distribute among men. He is the wonderful Counselor, infinite in wisdom and strength; and if we will acknowledge the power of His Spirit, and submit to be molded by it, we shall stand com-

plete in Him. What a thought is this! . . ."—SD 282:1.

The Holy Spirit—Christ's Voice

"Beware of procrastination. Do not put off the work of forsaking your sins and seeking purity of heart through Jesus. Here is where thousands upon thousands have erred to their eternal loss. I will not here dwell upon the shortness and uncertainty of life; but there is a terrible danger—a danger not sufficiently understood—in delaying to yield to the pleading voice of God's Holy Spirit, in choosing to live in sin; for such this delay really is. Sin, however small it may be esteemed, can be indulged in only at the peril of infinite loss. What we do not overcome, will overcome us and work out our destruction."—SC 32, 33.

"..Those who learn to love amusement for its own sake open the door to a flood of temptations. . . .

"..The power of discernment, which ought ever to be kept keen and sensitive to distinguish between right and wrong, is in a great measure destroyed. They are not quick to recognize the guiding voice of the Holy Spirit, or to discern the devices of Satan. Too often in time of danger they fall under temptation, and are led away

from God. The end of their pleasure-loving life is ruined for this world and for the world to come.”—COL 54, 55.

“Let none deceive themselves with the belief that they can become holy while willfully violating one of God’s requirements. The commission of a known sin silences the witnessing voice of the Spirit and separates the soul from God. . . .”—GC 472:3.

“Sanctification is a daily work. Let none deceive themselves with the belief that God will pardon and bless them while they are trampling upon one of His requirements. The willful commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God. Whatever may be the ecstasies of religious feeling, Jesus cannot abide in the heart that disregards the divine law. God will honor those only who honor Him.

“ ‘To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey.’ If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. ‘No man can serve two masters.’ If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare. Here is where

Christ’s help is needed. Human weakness becomes united to divine strength, and faith exclaims, ‘Thanks be to God, which giveth us the victory through our Lord Jesus Christ!’ ”—MYP 114:2, 3.

“ . . . If men would only give up their spirit of resistance to the Holy Spirit—the spirit which has long been leavening the religious experience—God’s Spirit would address itself to their hearts. It would convince of sin. What a work! But the Holy Spirit has been insulted, and light has been rejected. Is it possible for those who for years have been so blinded, to see? Is it possible that in this late stage of their resistance their eyes will be anointed? Will the voice of the Spirit of God be distinguished from the deceiving voice of the enemy?”—TM 393:1.

“ . . . Faith rests upon evidence, not demonstration. The Lord requires us to obey the voice of duty, when there are other voices all around us urging us to pursue an opposite course. It requires earnest attention from us to distinguish the voice which speaks for God. We must resist and conquer inclination, and obey the voice of conscience without parleying or compromise, lest its promptings cease, and will and impulse control. The word of the Lord comes to us all who have not resisted His Spirit

by determining not to hear and obey. This voice is heard in warning, in counsels, in reproof. It is the Lord's message of light to His people. If we wait for louder calls or better opportunities, the light may be withdrawn, and we left in darkness."—5T 69:0.

"...Customs, practices, and fashions which lead the soul away from God have been for years gaining ground in defiance of the warnings and entreaties of the Holy Spirit, until at last their ways have become right in their own eyes, and the Spirit's voice is scarcely heard. No man can tell how far he may go in sin when once he yields himself to the power of the great deceiver. Satan entered into Judas Iscariot and induced him to betray his Lord. Satan led Ananias and Sapphira to lie to the Holy Ghost. Those who are not wholly consecrated to God may be led to do the work of Satan, while yet they flatter themselves that they are in the service of Christ."—Id. 103:3.

"...Not by eloquence or logic are men's hearts reached, but by the sweet influence of the Holy Spirit, which operates quietly yet surely in transforming and developing character. It is the still small voice of the Spirit of God that has power to change the heart."—PK 169:1.

The Holy Spirit—Our Comforter

"...It is the specified work of the Comforter to transform us..."—7-A BC 132, col. 2:0.

"...The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude..."—DA 391:1.

"...Mightily can God work when men give themselves up to the control of His Spirit.

"The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. From the Day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service. To all who have accepted Christ as a personal Saviour, the Holy Spirit has come as a counselor, sanctifier, guide, and witness. The more closely believers have walked with God, the more clearly and powerfully have they testified of their Redeemer's love and of His saving grace. The men and women who through the long centuries of persecution and trial enjoyed a large measure of

the presence of the Spirit in their lives, have stood as signs and wonders in the world. Before angels and men they have revealed the transforming power of redeeming love.”—AA 49:1, 2.

“...If you are looking to Jesus, and drawing from Him knowledge and strength and grace, you can impart His consolation to others, because the Comforter is with you.”—CH 502:0.

“...We need never feel that we are alone...The Comforter that Christ promised to send in His name abides with us...”—MH 249:1.

“With the consecrated worker for God, in whatever place he may be, the Holy Spirit abides. The words spoken to the disciples are spoken also to us. The Comforter is ours as well as theirs. The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amidst the hatred of the world, and the realization of their own failures and mistakes. In sorrow and affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone—these are the times when, in the answer to the prayer of faith, the Holy Spirit brings comfort to the heart.”—AA 51:1.

“At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and

the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always at our right hand to support, sustain, uphold, and cheer.”—DA 669, 670.

“...The Holy Spirit with us as a comforter, a guide in our perplexities, to soothe our sorrows, and shield us in temptation. ‘O the depth of the riches both of the wisdom and knowledge of God!’

“...He knows the thoughts that are framed by the mind and endorsed by the soul. He hears every word that falls from the lips of human beings. He is walking and working in the midst of all our transactions in life. He knows every plan, and He measures every method.”—ML 290:2, 6.

The Holy Spirit—Our Teacher

“...The greatest Teacher is represented in the midst of us by the Holy Spirit...”—CT 418:0.

“It is the Spirit itself that teaches and enlightens. The most powerful preaching of the Word, the reading of the Scriptures, will not be able to transform the character

and save souls unless the Spirit works with and through the human agents. The planning and devising must not be of a character to draw attention to self. . . .”—SD 30:2.

“...The Holy Spirit teaches the student of the Scriptures to judge all things by the standard of righteousness and truth and justice. . . .”—CT 484:3.

“...The sweet influence of His Holy Spirit is teaching and guiding our thoughts, leading us to speak words that will cheer and brighten the pathway of others. . . .”—6T 115:4.

“...The Holy Spirit will teach us how to appropriate every blessing that will be an antidote to grief. For every bitter draft that is placed to our lips, we shall find a branch of healing.”—MH 248:1.

“...God can teach you more in one moment by His Holy Spirit than you could learn from the great men of the earth. . . .”—TM 119:1.

“The Holy Spirit is a divine teacher. If we heed its lessons, we shall become wise unto salvation. But we need to guard well our hearts; for too often we forget the heavenly instruction we have received, and seek to act out the natural inclinations of our unconsecrated minds. Each one must fight his own battle against self. Heed the teachings of the Holy Spirit. If this is done, they will be

repeated again and again until the impressions are as it were ‘laid in the rock forever. . . .’”—CH 561:2.

The Holy Spirit—Our Efficiency

“The Holy Spirit is an effective helper in restoring the image of God in the human soul, but its efficiency and power have not been appreciated. . . .”—CT 67:3.

“...He will give the inspiration of His Holy Spirit to all those who are of a contrite spirit.

“Let there be more dependence upon the efficiency of the Holy Spirit, and far less upon human agencies. . . .”—TM 215:0, 1.

“...Trusting in the efficiency of the Holy Spirit, we are to testify of the mercy, goodness, and love of a crucified and risen Saviour, and thus be agents through whom the darkness will be dispelled from many minds, and cause thanksgiving and praise to ascend from many hearts to God. There is a great work to be done by every son and daughter of God.”—SD 280:2.

“It is the efficiency of the Holy Spirit that makes the ministry of the word effective. When Christ speaks through the minister, the Holy Spirit prepares the hearts of the listeners to receive the word. The Holy Spirit is not a servant, but a controlling power. He causes

the truth to shine into minds, and speaks through every discourse where the minister surrenders himself to the divine working. It is the Spirit that surrounds the soul with a holy atmosphere, and speaks to the impenitent through words of warning, pointing them to Him who takes away the sin of the world.”—GW 155:2.

“One man should not try to do this [temperance] work alone. Let several unite in such an effort. Let them come to the front with a message from heaven, imbued with the power of the Holy Spirit. Let them draw with all their strength, with words made eloquent by the Spirit’s efficiency. . . .”—Ev. 531:1. (Brackets belong to quotation.)

“...The Word is a power, a sword, in the hands of the human agent, but the Holy Spirit in its vital power is the efficiency to impress the mind. ‘They shall be

all taught of God.’ It is God that causes the light to shine into hearts. . . .The reason why God can do so little for us is that we forget that living virtue in the Holy Spirit is to combine with the human agent.”—SD 30:2.

“Christ says, ‘Without Me ye can do nothing,’ and He has provided the Holy Spirit as a present help in every time of need. But many have a feeble religious experience because, instead of seeking the Lord for the efficiency of the Holy Spirit, they make flesh their arm. Let the people of God be educated to turn to God when in trouble, and gain strength from the promises that are yea and amen to every trusting soul.”—TM 381:1.

—*The Davidian S.D.A. Assn., Sabbath School Quarterly*, Vol. 3, No. 2, pp. 36-45.

• Coming next: *Baptism of the Holy Spirit*. ■

NATURAL RESOURCES OF BASHAN

By Jeriel E. Bingham

TUCKED away in the Ozark hills at the end of five miles of backwood gravel roads, the institution is nearly unknown to the outside world. Far from the bustling power-centers of Kansas

City, St. Louis, Jefferson City, Columbia, and Springfield, it is a quiet place where deer graze in the late evenings without fear of hunters. Kansas City and St. Louis, with combined populations of over

a million, are known for their manufacturing and financial centers; small Jefferson City, the state capital, is big when it comes to state political power; Columbia, a city of over sixty thousand, is home to the renowned University of Missouri and its multimillion-volume library—among the top ten in the nation. Greater Springfield, a sprawling city of 175,000, is known as the Queen City of the Ozarks and boasts a wide array of financial, manufacturing, and educational facilities.

Far from the centers of money, the corridors of power, or the halls of learning, there is an obscure work which for twenty years has, with a small group of people, carried on unnoticed (by choice) and independent of the outside world's many (and in some cases beneficial) resources of influence, money, and learning. Instead, it has its own resources of influence, learning, and means, all of which are used to uplift human beings rather than to increase its resources solely for power's sake.

To some observers, this strictly maintained independence might be seen as oddly out of step with a world that promotes getting instead of giving, dependence instead of self-reliance.

Other observers of this institution's work might point out that its

carefully cultivated independence limits its productive capabilities, which would increase if outside technicians were employed to print its publications or maintain its wide range of equipment and machinery. Despite elements of truth in these observations, the institution nestled in the rolling hills of Southwest Missouri has steadily moved forward from its founding in the late summer of 1970, and has with 100% of its own funds and 95% of its own labor forged ahead to become a well rounded base of operations for its growing work. Despite its obscurity, it is the focal point of the emerging worldwide eleventh hour movement. Although it has no political and economic power, there resides in this place an inexhaustible spiritual power which impels powerful changes in the lives of its adherents throughout the Seventh-day Adventist world, and which will ultimately do so among the restless and searching billions of humanity. Though it is in no way a wealthy organization, it has distributed millions of publications entirely without cost to the Adventist Church and yet continues to prosper, grow, and print better and ever larger quantities of inspirational material for a Sahara-like Church. This institution is called Bashan.

From its inception it has oper-

ated on the principle of giving, and the law of return has worked mightily in its behalf. Through its publications it has sowed millions of seeds of truth, and the harvest will be great. Simply put, the more it has given, the more it has received. Initially consisting of one building, Bashan House, the institution has grown to include seven structures, with the eighth now under construction—an average of one building every two and a half years.

Originally owning 159 acres of land, the borders of Bashan, like those of ancient Israel, have gradually pushed outward to encompass 439 surrounding acres. Under the inspired and insightful guidance of Bashan's founder, Brother M. J. Bingham, the expansion of Bashan began in 1977 with the purchase of 160 acres adjoining the southwest corner of the original property. The purposes of expanding were numerous, both for short-term and long-term reasons. In the short-term, it was clearly seen to be undesirable to have non-Davidians purchase land on the borders of Bashan, a scant five or six city blocks from the administration building, Bashan House. With a road running through the adjacent land and connecting with the original property, Bashan might be faced, we saw,

with outsiders purchasing the land, building a house or houses and then driving through the premises whenever necessary.

There was also the problem of the "good ole boys" who believe that hunting is a birthright, and who regularly found themselves on Bashan's land. This part of Missouri is home to many hunters who love deer, turkey, rabbit, and squirrel meat, and the institution, standing as it does for saving life, not destroying it, could not have hunters tramping through its grounds nor take the risk of stray bullets injuring the unsuspecting staff member or visitor. Outsiders living on the borders of Bashan would, we foresaw, create serious problems by working close to the institution on Sabbath, thereby disrupting a day of quietude and spiritual refreshment.

A Buffer Zone is Established

In long-range terms, we saw the addition of 160 acres as giving the Association important resources for its work. These included farm land, timber, firewood, gravel, topsoil, and building stone. Its procurement would also give us room to grow and serve as an important buffer zone to the corroding influences of non-believers. Accordingly, the land was purchased with

these reasons in mind. Since then, the land has time and again demonstrated its worth and the wisdom of its purchase. Considerable quantities of firewood have been obtained, lumber has been sawn from trees growing there, and approximately 5600 tons of gravel have been obtained from a dry creek bed on this property. From this same creek bed, we have hauled several truckloads of good topsoil and quarried quality limestone which was used to face the walls of the Bashan House furnace room.

As a buffer zone, this 160 acre tract of land is invaluable since its ruggedness keeps out scores of hunters, motorcyclists, and the idly curious who are often prone to vandalism.

On the opposite side of the complex, not far from the entrance-way and arch, the Association providentially procured another 120 acres in the late summer of 1988. Owned by a nearby bank, it decided for tax advantages to donate 40 acres of land to the Association and sell the remaining 80 at cost.

Once again, in keeping with the need of extending the buffer zone surrounding the institution, and with an eye on its land and timber resources, Bashan obtained this additional 120 acres in October 1988. It is fairly close to Bashan House,

has enough level land to accommodate considerable construction some day, and has a good amount of timber on it. Much of this acreage is in the process of being cleared at this time. In addition to these important assets, it serves as another buffer zone to the undesirable habits and influences of non-believers.

Bashan's goal of self-sufficiency is embodied in this statement from *Testimonies*, Volume 6, page 179:2: "Our schools should not depend upon imported produce, for grain and vegetables, and the fruits so essential to health." Building upon this important directive, we are actively working to use Bashan's land, timber, soil, water, stone, and other resources in ways that will save money, provide better products and teach important lessons in patient planning, long-range self-sufficiency, and excellence of craftsmanship.

Our late beloved leader, Pastor Bingham, succinctly summed up Bashan's role and the reason for its being: "The divinely elected and preserved place for Bashan pasture," he wrote in 1983, "is exactly where it is, right where Providence discovered it to us and is developing it amid the oaks of the wildwoods of the Ozarks, in the locale of the little town of Exeter from which the sec-

ond exodus is to begin.”—*Davidian Soothsayers (The Timely-Truth Educator*, 1983 Edition), p. 36:2.

Bashan is uniquely fitted, through its location and resources,

to execute this vitally important and consequential work of preparing God’s people for the second exodus.

• Coming Next: *Trees and Plants of Bashan*. ■

HOW LONG, O LORD, HOW LONG?

By M. J. Bingham

OVER a hundred years ago, Inspiration declared: “We are near the close of time.”—3T 407:1; 5T 97:1, 99:3; 530:1.

It is certainly prudent concern to inquire how close we are now to the close of time. Has God made it possible for us to know? Without setting time? Then how can we find out? Whatever we can find out, whatever God has for us to know, we’ll find it out only by following Inspiration step by step. So, what saith the Lord? “Thus saith the Lord”:

“God will not keep us ignorant of the things we ought to know. If it becomes necessary for us to know ahead of time the day and hour of the purification of the Church, the antitypical Passover, we will be told. Yes, we shall know *at least as much in advance* as Moses knew about the Passover in his day. He did not know months

ahead the day and hour of the events that were then to take place, but he was instructed *of his and the people’s duties and of what to expect from day to day*. Neither did he know beforehand that they were to come up against the Red Sea. But as the cloud led them there, and as the Egyptians followed close behind, he was *then* told what to do.”—2TG 41:3, 4.

Inspiration thus assures us that whatever we need to know about however close we are to the close of time, we’ll know when we need to know, not before. Still, that doesn’t tell us just how we are going to find out and make no mistake about it. But the Lord does not leave us in the dark to guess and gamble about such a crucial concern. Disclosing the answer to the question, He declares:

“Up to a certain time God’s people do not know the day and

the hour, but *if they continue to receive meat in due season* A DAY WILL COME when *this servant is going to be made aware of that hour, of that day. . .* [Thus] God's servants IN THE END *are to be aware* of the day and the hour."—11 Code 12:8:0, 1.

So to know exactly through whom God will disclose how close we are to the close of time, it but remains us to have the sure identification and location of the "servant" through whom He serves the "meat in due season" and discloses the time. Inspiration certifies him as Heaven's inspector:

"Those who give heed only to the Voice, the Voice of Truth, are gently led in for shelter and out for green pastures [first Carmel, then Bashan, and then Gilead—*now* Bashan, with Carmel "withered" and Gilead not yet come].

"God's sheep are thus carefully led in and out, both to shelter and to 'meat in due season,' to present truth."—ITG 2:20, 21.

In these passages, Inspiration shows that green pasture and meat in due season are present truth and that the inspector is "the porter, the one in charge."—Id. 19:8.

The remaining concern is to locate the green pasture (which provides the meat in due season) where the porter is in charge.

Follow closely:

" 'Feed thy people with thy rod.' The verb 'feed' is to be understood as [signifying] spiritual food ["meat in due season"], and that food (truth) is found *in the 'Rod.'* . . . Carmel, Bashan, and Gilead are used as symbols of *good spiritual pasture*. These PLACES are where Israel had their victories."—ISR 243:2. (Brackets added; parentheses belong to quotation.)

With Carmel's "pasture (present truth). . . deserted ('withered')" (11 Code 12:32:0), and thus gone forever, and with Gilead's pasture yet future, the only "place" of Rod "pasture," certified by prophecy, is Bashan (Mic. 7:14; Ps. 68:14, 15), the hill of God where the porter is "in charge," serving "the meat in due season, the present truth," and doing Heaven's inspecting. (Parentheses belong to first quotation).

Now the sheep who know and hear the Voice of the Good Shepherd, His Rod, feeding them meat in due season through the servant, the porter, at Bashan, "the hill of God," may learn Inspiration's answer to their cry, How long, O Lord, How long?

"Fear not, little flock" (Luke 12:32), "this present world, from Creation to its end or the beginning of the millennium, shall number 6,000 years."—2SR 212:0.

Categorically, in the absolute, this affirmation of the Rod, the Voice of God, limits the world's duration to exactly 6,000 years. Supportive affirmations are found in statements by Sister White (ISM 267:3; DA 49:0, 652:2).

Chronologically, from Creation to 2,000 A.D. is 6,000 years. *But Inspiration has never set its seal to the absolute exactness and reliability of man's reckoning of Bible chronology.* And inasmuch as the most reputable of Bible chronologists are discrepant in their reckonings, we cannot be certain that 2,000 A.D. will punctuate the exact termination of planet Earth's 6,000-year duration. Only the Divine Chronologist knows the exact time. And He has not disclosed it. So the unrevealed actuality as to the termination of the 6,000 years of mundane time may either exceed or fall short of 2,000 A.D. And since we do not know how many years short or how many years beyond 2,000 A.D. the 6,000 may fall, we must take the year 2,000 in approximating how close we are to the close of time which, in terms of the close of salvation, is at the close of probation. And since the close of probation is fifteen months (Dan. 7:12; also the 400 days of the Flood antitype) before the end of the world, therefore a year and three months must be deducted

from 2,000 A.D., which will leave us at October 1998—if time ends with the end of the year 1999.

For Davidians and Laodiceans, for all of whom probation and hence salvation ends at the purification of the Church, at least seven years more (Ezek. 39:9), the minimal duration of the Kingdom and the Loud Cry, deducted from either October 1999 or 1998, as the case may be, brings us down to either October 1992 or 1991. Thus from the purification of the Church—the close of their probation, the close of their salvation, to the coming of Christ, there will be no less than eight years and seven months, plus seven days—the time of the half-hour silence; or, if more, it could be possible only if the duration of the Kingdom is to be longer than seven years.

Subtracting the present time, October 1980, from October 1992, or 1991, leaves us exactly twelve or eleven years till the close of time thus reckoned.

But since we do not know with certainty the incidence of error in man's reckoning of Bible chronology, and hence do not know whether the 6,000 years will end before or after or exactly at the calendar's 2,000-year terminus, we could conceivably have either from one to fifty years more or from one to even ten years less than the

twelve or eleven years of probation (reckoned either from the beginning or from the ending of the calendar 2,000 A.D.), remaining for Davidians and Laodiceans. So, whether two or less, or fifty or more, or in between, what a terrible solemnity! Especially for any who are playing fast and loose with their time and chance, who are gambling on a stretch of tomorrow in which to surrender all—to cut loose from the world, smash all idols, and be all for the Lord, His Truth, and His Kingdom, and none for self and sin.

How long, O Lord, How long? How close the close of time? Matter not, for however long, it is going to be all too short for any who, by self-pleasing ideas and theories, self-indulgent habits and practices, and self-interested decisions, are putting themselves too far down the “backtrack” to turn around and make it back and through the Gates of Glory before they swing shut forever to the frantic knuckle-knocking with wailing and gnashing of teeth of the Davidian and Laodicean lost.

Brothers and Sisters, this dreadful day which is coming on apace (5T 80:0), which “hasteth greatly” (Zeph. 1:14) and “is nigh at hand” (Joel 2:1), is so near that it will overtake all who, continuing in unbelief or indifference or, sur-

rendered to the cares of life, fail to flee for their lives from the Sodoms and Gomorrahs where many Davidians and Laodiceans are settled like Lot and his family.

Time may run on another fifty years or more. Time may run out in another year or less; for matter not how utterly impossible from the human standpoint it may seem because of all that must yet take place to fulfill prophecy, “all things are possible with God.” Mark 14:36; Luke 18:27. Let all be warned, therefore, not to teach that the 6,000 years will for a surety end with 2,000 A.D. However long it may actually be, very short or much longer, God help each one now to sustain a new seriousness and a new resolve, a consuming seriousness and unyielding resolve, never before known, to heed the Voice of Divine warning:

“*Turn ye unto Him* from whom the children of Israel have *deeply* revolted.” Isa. 31:6.

“*Get out* of the cities.”—AH 373:2 (and many other references).

“*Cast away* [your] idols of silver and [your] idols of gold, which your own hands have made unto you for a sin.” Isa. 31:7.

“I speak plainly. I do not think this will discourage a true Christian. . . .

“Do not neglect secret prayer, for it is the soul of religion. With

earnest, fervent prayer, *plead for purity of soul*. Plead as earnestly, as eagerly, as you would for your mortal life, were it at stake. [Of infinitely more concern than your mortal life, your eternal life is at stake.] *Remain before God until unutterable longings are begotten within you* for salvation, and the sweet evidence is obtained of pardoned sin.

“The hope of eternal life is not to be received upon slight grounds. It is a subject to be settled between God and your own soul—settled for eternity. A *supposed hope*, and nothing more, will prove your ruin. . . . Do not lay off your armor, or leave the battlefield until you have obtained the victory, and triumph in your Redeemer.”—IT 163, 164.

“DETERMINE TO KNOW THE WORST OF YOUR CASE. Ascertain if you have an inheritance on high. DEAL TRULY WITH YOUR OWN SOUL.”—Id. 163:1.

“The nearest we can come to a description of the reward that awaits the overcomer is to say that

it is a far more exceeding and eternal weight of glory. It will be an eternity of bliss, a blessed eternity, unfolding new glories throughout the ceaseless ages.

“YOU MUST BE THERE. Whatever you lose here, be determined to make sure of eternal life. NEVER BECOME DISCOURAGED.”—8T 131:1, 2.

“If any man will come after Me, let him deny himself, and TAKE UP HIS CROSS, and FOLLOW ME [out of the cities, and into “a covenant with Me by sacrifice” (Ps. 50:5)].

“For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it.

“For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” Matt. 16:24-26.

“He that hath an ear, *let him hear* what the Spirit saith.” Rev. 3:22.

—*Bashan Newsletter*, Oct. 29, 1980. ■

“God requires of His people now as great a distinction from the world, in customs, habits, and principles, as He required of Israel anciently. . . . The warnings given to the Hebrews against assimilating with the heathen were not more direct or explicit than are those forbidding Christians to conform to the spirit and customs of the ungodly.”—PP 458:2.

IT DOES NOT PAY TO ARGUE

By V. T. Houteff

CHRIStIANS are called to be witnesses, not lawyers. Their lives are to testify to the whole universe that Christ Jesus came into the world to save, not to condemn. It is poor policy to argue about anything, but it is especially wrong to argue about religion. Let us witness instead.

Most people are more or less prejudiced, because of preconceived ideas and opinions. There are many, however, who, if dealt with tactfully, will admit that they are wrong, but no one enjoys having the fact of his wrongdoing forced down his throat by the other fellow.

Benjamin Franklin tells how, while he was but a blundering youth, an old Quaker friend taught him a most valuable lesson. The Quaker friend said to him:

"Ben, your opinions have a slap in them for everyone who differs with you. Your friends find they enjoy themselves better when you are not around. You know so much that no man can tell you anything. Indeed no man is going to try, for the effort would lead only to discomfort. So you are not likely to ever know any more than you do

now, which is very little."

This stinging rebuke forced the young man to profit by it, as is evidenced by his testimony. Says Franklin:

"I even forbade myself the use of every expression that imported a fixed opinion, such as 'certainly,' 'undoubtedly,' etc., and I adopted instead, 'I conceive,' a thing to be so; or 'it so appears to me at present.' When another asserted something that I thought an error, I denied myself the pleasure of contradicting him abruptly, and of showing immediately some absurdity in his proposition; and in answering I began by observing that in certain cases or circumstances his opinion would be right, but in the present case there seemed to me some difference."—*The Reader's Digest*, Jan. 1937, pp. 118, 119.

Present truth believers would do well to consider the counsel of the old Quaker friend of Benjamin Franklin. The world, angels, and our brethren all have their eyes on us. Let us stop arguing.

—5 Code 1-5, Jan.-June, 1939, p. 12. ■

IMPORTANT ANNOUNCEMENT

By V. T. Houteff

OWING to the fact that most present truth believers do not fully comprehend the true meaning of the words, "... The Lord will work in this last work... in a way that will be contrary to any human planning" (*Testimonies to Ministers*, p. 300:0), Mt. Carmel [and now Bashan] finds herself harassed with many peculiar problems, gratuitous and unwarrantable.

Hence she finds herself expending an excessive share of her time and energy helping persons who, though themselves should be helping others, are instead busy doing what they assume to be their God-given duty—questioning and criticizing the work of God, and demanding that we give account of our mode of conducting the Lord's work.

Others, though directing their attention in channels other than that of handling the Lord's interests, yet presume to set themselves as our criterions in one respect or another, then proceed vigilantly to watch everyone but themselves, unmercifully measuring every shortcoming and imperfection, and then exacting conformity to their own precise and narrow standards—an

arrogant license which no man has the right to expect, much less impose, or demand.

Faultfinding

"It is strange how oblivious we can be of our own faults and of the blemishes in our own character, and how clearly we can see the faults and blemishes of other people. Finding so much wrong in others is not a flattering indication of what our hearts contain. We ought to be very quiet and modest in criticizing others, for in most cases we are just telling the world what our own faults are. Before we turn our microscopes on others to search out the unbeautiful things in them, we had better look in our mirrors to see whether or not we are free ourselves from the blemishes we would reprove in our neighbor. There is a wise bit of Scripture which bids us get clear of the beams in our own eyes, that we may see well to pick the motes out of the eyes of others."—*In Green Pastures*, pp. 39, 40.

Experience has proved that those who are so zealous that others be above reproach are, themselves,

more reproachable than those for whom they profess to be so concerned, for now, after only a few short months, they are either on their way or are already out of the message which they not long ago so confidently believed to be the truth. Thus they clearly show that the motives behind their great concern to correct others were engendered, not by a pure and all-consuming zeal for the prosperity of the sealing message and its advocates, but rather by the power of the arch-deceiver whose determined purpose is to foment trouble and discourage and dishearten as many as possible, thereby making the truth of none effect.

Such cases have been obtaining among present truth believers, not only in the field, but also among those right at Mt. Carmel, where the enemy knows that his accomplishment will be the greater if he succeeds in his cunningly devised scheme to thwart the work.

There are but few, if any, present truth believers, those at Mt. Carmel not excluded, who fully realize what the "camp" really stands for, or the reason why any of us are here. Moreover, we find it surpassingly hard to make present truth believers sympathetically to understand the pioneer stage in which Mt. Carmel is at the present, most significant evidence of which is

seen in the fact that when applicants are asked why they desire to come here, most of them answer, "To learn the message," or "To become better Christians," or "To get away from the world," etc., etc. There is nothing wrong with such desires in themselves. However, Mt. Carmel has not yet reached the stage where she can serve such needs in the way she is expected to.

Many, upon arriving here, think that they must spend the greater part of the day in the classroom, and they expect to receive their wings simply by our laying hands upon them, and when finding this to be impossible, they conclude that the trouble is due to Mt. Carmel instead of to themselves. Consequently, they begin to search for wrongs, to pick flaws, to criticize, and to appoint themselves to the business of making good things out of bad matters—thus getting out of their place.

Therefore, in order to save those who are in this way so easily led into the enemy's ranks, Mt. Carmel is herein solemnly announcing to all that from now on she is accepting none but workers until at such a time when she shall be able to take in the worthy poor, the sick, and the aged, and those who wish to take a short ministerial course.

Moreover, our advice to those who wish to become subjects of the

Kingdom, is that they take heed to themselves by watching their own steps rather than watching the steps of others, for if they turn their eyes from their own feet and focus them on the steps of others, they will surely fall off the narrow path of light, and plunge into the bottomless abyss of perdition.

Do not insist upon anyone's measuring up to your opinion of yourself; make not your business that of finding fault with others, nor of advertising their sins; expect no one to confess to you any sins other than those committed against you personally; and never from any man demand an apology or confession.

That *Code* readers may surely know and understand that those who continue in the evil habit of watching others instead of themselves, will never see the glory of the Kingdom, each is enjoined carefully to study the following plain, positive statements from the Spirit of Prophecy:

"You have yourselves thrown open the doors for Satan to come in. You have given him an honored place at your investigation, or inquisition meetings. But you have shown no respect for the excellencies of a character established by years of faithfulness. Jealous, revengeful tongues have colored acts and motives to suit their own ideas.

They have made black appear white, and white black. When remonstrated with for their statements, some have said, 'It is true.' Admitting that the fact stated is true, does that justify your course? No, no. If God should take all the accusations that might in truth be brought against you, and should braid them into a scourge to punish you, your wounds would be more and deeper than those which you have inflicted on Brother _____. Even facts may be so stated as to convey a false impression. You have no right to gather up every report against him and use them to ruin his reputation and destroy his usefulness. Should the Lord manifest toward you the same spirit which you have manifested toward your brother, you would be destroyed without mercy. Have you no compunctions of conscience? I fear not. The time has not yet come for this satanic spell to lose its power. If Brother _____ were all that you represent him to be—which I know he is not—your course would still be unjustifiable.

"When we listen to a reproach against our brother, we take up that reproach. To the question, 'Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?' the psalmist answered, 'He that walketh uprightly, and worketh righteousness, and speaketh the

truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.'

"What a world of gossip would be prevented if every man would remember that those who tell him the faults of others will as freely publish his faults at a favorable opportunity. We should endeavor to think well of all men, especially our brethren, until compelled to think otherwise. We should not hastily credit evil reports. These are often the result of envy or misunderstanding, or they may proceed from exaggeration or a partial disclosure of facts. Jealousy and suspicion, once allowed a place, will sow themselves broadcast, like thistledown. Should a brother go astray, then is the time to show your real interest in him. Go to him kindly, pray with and for him, remembering the infinite price which Christ has paid for his redemption. In this way you may save a soul from death, and hide a multitude of sins."—*Testimonies*, Vol. 5, pp. 57-59.

"...Satan exults over the condition of God's professed people. While many are neglecting their own souls, they eagerly watch for an opportunity to criticize and condemn others. All have defects of character, and it is not hard to find

something that jealousy can interpret to their injury. 'Now,' say these self-constituted judges, 'We have facts. We will fasten upon them an accusation from which they cannot clear themselves.' They wait for a fitting opportunity, and then produce their bundle of gossip and bring forth their tidbits.

"In their efforts to carry a point, persons who have naturally a strong imagination are in danger of deceiving themselves and deceiving others. They gather up unguarded expressions from another, not considering that words may be uttered hastily and hence may not reflect the real sentiments of the speaker. But those unpremeditated remarks, often so trifling as to be unworthy of notice, are viewed through Satan's magnifying glass, pondered, and repeated until molehills become mountains. Separated from God the surmisers of evil become the sport of temptation. They scarcely know the strength of their feelings or the effect of their words. While condemning the errors of others, they indulge far greater errors themselves. 'Consistency is a jewel.'

"Is there no law of kindness to be observed? Have Christians been authorized of God to criticize and condemn one another? Is it honorable, or even honest, to win from the lips of another, under the guise

of friendship, secrets which have been entrusted to him, and then turn the knowledge thus gained to his injury? Is it Christian charity to gather up every floating report, to unearth everything that will cast suspicion on the character of another, and then take delight in using it to injure him? Satan exults when he can defame or wound a follower of Christ. He is the 'accuser of the brethren.' Shall Christians aid him in his work?

"God's all-seeing eye notes the defects of all and the ruling passion of each, yet He bears with our mistakes and pities our weakness. He bids His people cherish the same spirit of tenderness and forbearance. True Christians will not exult in exposing the faults and deficiencies of others. They will turn away from vileness and deformity, to fix the mind upon that which is attractive and lovely. To the Christian every act of fault-finding, every word of censure or condemnation, is painful.

"There have always been men and women who profess the truth, who have not conformed their lives to its sanctifying influence; men who are unfaithful, yet deceiving themselves and encouraging themselves in sin. Unbelief is seen in their life, their deportment, and character, and this terrible evil acts as does a canker.

"Would all professed Christians use their investigative powers to see what evils needed to be corrected in themselves, instead of talking of others' wrongs, there would be a more healthy condition in the church today. Some will be honest when it costs nothing; but when policy will pay best, honesty is forgotten. Honesty and policy will not work together in the same mind. In time, either policy will be expelled, and truth and honesty reign supreme, or, if policy is cherished, honesty will be forgotten. They are never in agreement; they have nothing in common. One is the prophet of Baal, the other is the true prophet of God. When the Lord makes up His jewels, the true, the frank, the honest, will be looked upon with pleasure. Angels are employed in making crowns for such ones, and upon these star-gemmed crowns will be reflected, with splendor, the light which radiates from the throne of God.

"Our ministering brethren are too often imposed upon by the relation of trials in the church, and they too frequently refer to them in their discourses. They should not encourage the members of the church to complain of one another, but should set them as spies upon their own actions. None should allow their feelings of prejudice and resentment to be aroused by the

relation of the wrongs of others; all should wait patiently until they hear both sides of the question, and then believe only what stern facts compel them to believe. At all times, the safe course is not to listen to an evil report until the Bible rule has been strictly carried out. This will apply to some who have worked artfully to draw out from the unsuspecting, matters which they had no business with, and which would do them no good to know.

“For your soul’s sake, my brethren, have an eye single to the glory of God. Leave self out of your thoughts as much as possible. We are nearing the close of time. Examine your motives in the light of eternity. I know you need to be alarmed; you are departing from the old landmarks. Your science, so called, is undermining the foundation of Christian principle. I have been shown the course you would surely pursue should you disconnect from God. Do not trust to your own wisdom. I tell you, your souls are in imminent peril. For Christ’s sake, search and see why you have so little love for religious exercises.

“The Lord is testing and proving His people. You may be just as severe and critical with your own defective character as you please, but be kind, pitiful, and courteous

toward others. Inquire every day, Am I sound to the core, or am I false-hearted? Entreat the Lord to save you from all deception on this point. Eternal interests are involved. While so many are panting after honor and greedy of gain, do you, my beloved brethren, be eagerly seeking the assurance of the love of God and crying: ‘Who will show me how to make my calling and election sure?’ ”—*Testimonies*, Vol. 5, pp. 95-97.

“There are many matters in connection with the work of God with which you find fault, because it is natural for you to do so. And since you have turned your face against the light God revealed to you in regard to yourself, you are fast losing your discernment and are more than ever ready to find fault with everything. You give your opinion with dictatorial confidence and treat the queries of others in regard to your opinion as personal abuse. True, refined independence never disdains to seek counsel of the experienced and of the wise, and it treats the counsel of others with respect.”—*Testimonies*, Vol. 4, p. 240:1.

“...Your wife is engaged too much in seeking spot and stain upon the characters of her brethren and sisters. While seeking to weed the gardens of her neighbors, she has neglected her own. She must

make most diligent efforts in order to build up a spotless character. There is the most fearful danger that she will fail here. If she loses heaven, she loses everything. Both of you should cleanse the soul-temple, which has become terribly polluted. . . .”—*Id.*, p. 337:3.

“I saw that some are withering spiritually. They have lived some time watching to keep their brethren straight—watching for every fault to make trouble with them. And while doing this, their minds are not on God, nor on heaven, nor on the truth; but just where Satan wants them—on someone else. Their souls are neglected; they seldom see or feel their own faults, for they have had enough to do to watch the faults of others without so much as looking to their own souls or searching their own hearts. A person’s dress, bonnet, or apron takes their attention. They must talk to this one or that one, and it is sufficient to dwell upon for

weeks. I saw that all the religion a few poor souls have consists in watching the garments and acts of others, and finding fault with them. Unless they reform, there will be no place in heaven for them, for they would find fault with the Lord Himself.

“Said the angel, ‘It is an individual work to be right with God.’ The work is between God and our own souls. But when persons have so much care of others’ faults, they take no care of themselves. These notional, faultfinding ones would often cure themselves of the habit if they would go directly to the individual they think is wrong. It would be so crossing that they would give up their notions rather than go. But it is easy to let the tongue run freely about this one or that one when the accused is not present.”—*Testimonies*, Vol. 1, p. 145:1, 2.

—4 Code 1-3, Jan.-March, 1938, pp. 6-9. ■

“We think with horror of the cannibal who feasts on the still warm and trembling flesh of his victim; but are the results of even this practice more terrible than are the agony and ruin caused by misrepresenting motive, blackening reputation, dissecting character? Let the children, and the youth as well, learn what God says about these things:

“ ‘Death and life are in the power of the tongue.’ Prov. 18:21.

“ . . . He whom God accounts a citizen of Zion is he that ‘speaketh the truth in his heart’; ‘that backbiteth not with his tongue,’ ‘nor taketh up a reproach against his neighbor.’ Ps. 15:2, 3.”—Ed. 235, 236.

GOSSIP TOWN

Have you ever heard of Gossip town,
On the shores of Falsehood Bay?
Where Old Dame Rumor, with rustling gown,
Is going the live long day?

It isn't far to Gossip,
For people who want to go;
The Idleness train will take you down
In just an hour or so.

The thoughtless road is the popular route,
And most folks go that way;
But it's steep down grade; if you don't look out,
You'll land in Falsehood Bay.

You glide through the Valley of Vicious Talk,
And into the tunnel of Hate;
Then, crossing the Add-To-Bridge, you walk
Right into the city gate.

The principal street is called "They say,"
And the breezes that blow from Falsehood Bay
Are laden with "Don't you tell."
In the midst of the town is Teltale Park:
You never are quite safe there,
For its owner is Madam Suspicious Remark,
Who lives in the street "Don't Care."

Just back of the park is Slander's Row;
'Twas there that Good Name died,
Pierced by a shaft from Jealousy's bow
In the hands of Envious Pride.

From Gossip Town, Peace long since fled;
But Trouble and Grief and Woe
And Sorrow and Care you'll meet instead,
If ever you chance to go.

—Anonymous

NUTRITIONAL PROFILE

SUGAR and salt—these two tastes have an irresistible appeal for human beings. In fact, we seem to like them even when we don't know they're there. For instance, it's easy to reason that soft drinks and shakes contain a great deal of sugar. But ever think of sprinkling sugar on french fries? No need, fast-food eateries have already thought of it for you. The reason: Company executives know their food will sell better if they add sugar for taste and appearance, and they have found that a sugar coating makes french fries brown when they hit the hot grease.

The batter coatings on many fried foods also contain a healthy dose of our sweet nemesis. Because it's so hard for us to resist, food processors put sugar into all manner of foods, from soft drinks to ketchup and peanut butter. Since most fast-food (and other) companies do not reveal how much sugar their foods actually contain, it's difficult to get an accurate reading. Their charts only show the total amount of carbohydrates, which includes sugar, starch, and fiber. Without knowing the recipes, we can only make estimates and calculations.

Soft drinks are the single greatest

contributor of sugar to our diet, and every year our consumption grows. In 1950, the average person drank the equivalent of 106 12-ounce cans a year. By 1984, that figure had reached 469—almost 1 ½ cans per day, each containing from 8 to 10 teaspoons of sugar.

This, combined with our love of desserts and all the sugar added to other processed foods, has caused our overall consumption to climb steadily. Way back in 1870, the average figure was 40 pounds a year per person. By 1951, sugar consumption had risen to 110 pounds. In 1984, it reached a whopping 126.5 pounds per person.

Such large amounts of sugar can have one of two effects on the diet. Either the extra calories contribute to obesity, or sugar replaces more nutritious foods on the menu. When refined sugar makes up 25-30 percent of the diet, the eater must get 100 percent of the necessary nutrients from 75-80 percent of the food consumed. While this is possible, it's far from probable. In fact, statistics indicate that a high-sugar diet is usually deficient in vitamins and minerals, often by more than 30 percent.

And don't forget sugar's good

friend—fat. The two are common companions in most desserts, with fat usually the heavier of the two. For instance, a batch of homemade sugar cookies gets 800 calories from fat and only 240 from sugar. One slice of apple pie gets about 130 calories from fat, and just 30 from sugar. Fried pies and turnovers are just as bad.

And, of course, with all its other faults, sugar also promotes tooth decay by providing food for oral bacteria which, in turn, produce the acid that decays teeth.

All these factors have led the U.S. Department of Health and Human Services and the U.S. Department of Agriculture (USDA) to recommend that Americans curb their collective sweet tooth.

Salt

Salt is another culprit in today's nutritional scenario—not only for itself, but also because its taste goes hand in hand with the grease fast-food restaurants favor so highly. The two are simple tastes and inexpensive to include in foods, but, unfortunately, linked to serious health problems.

Most of the salt in fast foods comes from ordinary sodium chloride, table salt. Like protein and fat, salt is essential to a healthy

body, because it helps cells release excess fluids and also aids transmission of electrical messages from nerves to muscles. But, again like protein and fat, a little goes a long way. The body's daily need for sodium is only slightly more than 200 milligrams—about 1/10 teaspoon of salt. Because it would be so difficult to consume such a small amount, experts recommend a range of about 1,100-3,300 milligrams (1/2 to 1 1/2 teaspoons) per day. Teenagers should try for 900-2,700 milligrams and children aged 7-10 years from 600-1,800 milligrams. When one combines these recommendations with our average of 4,000-6,000 milligrams or higher each day, it's easy to see that we overindulge on a grand scale. Unfortunately, the price for our excess is often high blood pressure (hypertension), which affects an estimated 60 million Americans—one out of three adults. For people over 65, the rate is a staggering 50 percent, and blacks have significantly higher rates than whites.

Hypertension is one of those silent diseases that can lurk unnoticed, with no outward symptoms. It is easily detected, however, with a simple, painless blood pressure check. Those who suffer from it have eight times the risk of stroke, three times the risk of heart

attack, and five times the risk of congestive heart failure, compared to people with normal blood pressure. While family history and obesity are certainly influences in the onset of hypertension, a high-sodium diet is often the crucial factor. This connection has been proven time and again by laboratory research with animals and controlled studies with humans.

Evidence is so strong, in fact, that thousands of doctors confidently place hypertensive patients on low-sodium diets. Also, the U.S. Surgeon General, the FDA, USDA and the National Academy of Sciences all advocate lower-sodium diets. Due to a massive educational effort begun in 1972 by the National Institute of Health, death from stroke dropped by one-half and heart disease rates by one-third between 1968 and 1985.

The program had at least one drawback, however. It implied that drugs were the primary answer to the problem, which is not the case. While they are certainly useful, they are not necessarily the best solution. The cost of putting 60 million Americans on drugs for life was estimated at \$30 million, and the side effects of those drugs are even more troubling—from headaches and insomnia to depression and sexual dysfunction. Dr. Robert Levy, then director of the National

Heart, Lung, and Blood Institute which organized the educational push, in 1979 recommended that the 35 million borderline hypertensives try to control their condition through weight loss and dietary salt reduction.

All foods naturally contain some sodium, but 90 percent of our intake comes from salt—much of it added during food processing. For instance, natural cheddar cheese contains less than 200 milligrams per ounce, but processed cheese has more than twice that amount. It's difficult to tell by tasting, however, because processed products don't seem to taste saltier than their more natural counterparts.

Because of widespread adverse affects, the FDA requires labeling on about half of all processed foods. It has asked processors to label voluntarily for sodium content in other products. Nearly all fast food is heavily laden with salt, and, while products are not labeled, many companies will provide a pamphlet with sodium information.

Surprisingly, french fries may be one of the lowest-sodium foods on the fast-food menu. Their salt content sprinkled on the outside before serving, makes them taste particularly salty. If you request "hold the salt," you'll save about 200 milligrams. [Better still, keep

away from french fries.] Other sodium-safe choices are the baked potato and salad bar, without the

salty toppings.

—*Natural Food News*, Vol. 27, No. 12, pp. 1, 4, 5. ■

CAROB: AN ANCIENT FOOD FOR TODAY'S HEALTHY LIFESTYLES

By Habeeb Salloum

HOW many times have we who struggle with a sweet tooth dreamed of chocolate cakes and other enticing cocoa products? Yet we refuse to satisfy our cravings due to fear of the harm our bodies would endure should we indulge in these sweets. In the Mediterranean lands such a problem does not exist. The healthy and nutritious carob, containing no harmful properties except tannin, has been used in place of cocoa since time immemorial.

In the Biblical era, it is said to have been the husks in the parable of the Prodigal Son. Later it was eaten to some extent by the ancient Greeks who gave it the name locust bean because they believed carob resembled the famed locust insects of the desert. The Romans culti-



vated this fruit on a small scale but in the ensuing centuries it became virtually extinct in Europe. It was the Arabs who reintroduced carob from its indigenous home in the Middle East, through Moorish Spain, into Europe. Hence, almost all the European languages derive their name for carob from the Arabic KHARRUB.

Known also as "algarroba," "honey locust," "locust-beans," or "St. John's bread," this ancient fruit has for centuries been employed as food for humans and cultivated as an important forage crop. This nourishing fruit sustained the armies of Alexander the Great on their world-conquering marches. Carob was also utilized as feed for the Duke of Wellington's horses in Spain during the Peninsula war and Lord Allenby's cavalry in World War I.

In the past, carob was relatively unknown in North America. However, in the last few decades it has become more familiar, and year by

year consumers are developing a taste for this ancient fruit. There is no question that it has become a food that is here to stay.

Besides containing a good amount of protein, carob is rich in natural sugars and minerals, making it a valuable food.

The carob tree (*Ceratonia siliqua*), also known as the locust tree, is an evergreen which thrives in the same climatic conditions as citrus fruits. In the U.S.A. it grows well in California where it is cultivated on a somewhat large scale for food purposes. In the other parts of the southern U.S.A. carob is chiefly grown for ornamental purposes.

Pulpy and very palatable, the ripe pods of the tree are a glossy, leathery brown in color. Growing up to 12 inches long, they contain a row of shining brown seeds embedded in a sweet meaty pulp. This soft tasty flesh is the edible part and is highly nutritious.

The seeds, usually uniform in size and weight, are believed to be the original carat weight of jewelers. They were utilized extensively in the Middle Ages as weightstones to weigh precious metals and gems. Today, extracts refined from the seeds are used commercially in the food industry as suspending agents, thickeners, and for the prevention of graininess. In addition, some of the extracts are em-

ployed in the manufacture of cosmetics and medicines.

After harvesting, the carob pods are dried and, in their land of origin—the Middle East, are almost always made into syrup. However, in North America, besides a small percentage made into syrup, they are processed into flour which is at times called powder. Utilized in a whole series of food products, they are gradually becoming important in the U.S.A. and Canadian culinary world.

This flour, made after the pods are broken into pieces and roasted, is similar to cocoa in texture but somewhat lighter in color. It has a malt taste which complements the flavor of cocoa powder. In almost every case, it can be used interchangeably with that familiar chocolate ingredient.

Not as expensive as cocoa, its use is spreading, especially in the baking and dairy industries. With a solubility the same as cocoa, its employment as an extender for that product, more and more, is taking hold. On the other hand, one should keep in mind that when it is utilized as an extender it must be finely ground so that it passes through at least a 200-mesh sieve. Being a little stronger in taste, a bit less carob powder is needed when used as a substitute for cocoa or chocolate.

In North America, only a small amount of carob is made into syrup—a natural sweetener which is used mostly in industry as a base for carbonated products. On the other hand, in the Middle East syrup is virtually the only product made from the carob pod.

Carob syrup can be utilized as a replacement for all types of syrups or honey. Like maple or similar syrups, it is delicious when used on pancakes, as a topping on ice cream or when used to make a nourishing drink by mixing with milk or water. Blended with a little tahini (sesame seed paste) or smooth peanut butter, it makes an excellent spread for toast.

However, the simplest way to enjoy this ancient sweet is just to scoop it from a saucer with pieces of Arabic or Syrian (pita) bread.

Both carob flour and syrup are very wholesome substitutes for cocoa products. They contain fructose but also other trace nutrients involved in the metabolic pathways of fructose metabolism, which makes them less harmful than refined sucrose or fructose. Also, unlike chocolate, they do not contain caffeine or theobromine and are less allergenic than most confections. These attributes make them excellent ingredients in chil-

dren's food.

A top-notch energy eatable, carob contains about 50 percent natural sugars and 7 percent protein. These are complemented by a high content of the valuable minerals calcium and phosphorus, and small amounts of copper, iron and magnesium. In addition, it has a high fiber content, is low in fat and free from cholesterol. All these qualities make the so-called locust beans ideal for the blood, bones, teeth and the general well-being of the body.

The peasants in Syria and Lebanon have employed the syrup as a relief to stomach ailments for untold centuries. In the last few decades, this delicious folk remedy has been supported by scientific research. Doctors who are familiar with carob products have recommended them for certain types of diarrhea and in babies' formulas to keep food in the stomach.

Cooks and parents would be doing a great service to their families if they substitute carob in all recipes which call for cocoa products. Just as toothsome and much more beneficial to the body, this ancient food is truly a must for those searching for a healthy diet.

—Reprinted from *Natural Food and Farming Magazine*, Jan.-Feb., 1990, p. 12. ■

RECIPE FROM BASHAN'S KITCHEN

The following delectable sweet is one example of an easy-to-prepare carob dessert:

CLAUDETTE'S CAROB BROWNIES

¼ c. soft margarine	4 ½ t. Featherweight*
½ c. honey	baking powder
⅓ c. carob powder	½ t. salt
½ c. w. w. flour	¼ t. food yeast (optional)
½ c. unbleached flour	1 c. soy or cashew milk

Cream together margarine and honey. Sift dry ingredients together and add alternately with milk to margarine and honey mixture. Put in Pam-sprayed baking dish and bake at 350° for 20 or 25 minutes.

For a special treat, add ¼ c. carob chips or 6 t. chopped nuts on top before baking.

*The recommended use for Featherweight baking powder is 1 to 1½ times to regular baking powder.

“Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.” Heb. 2:17, 18.

(All brackets and parentheses, and all emphases in quotations supplied if not otherwise indicated.)

DESIDERATA

Go placidly amid the noise and haste and remember what peace there may be in silence.

As far as possible, without surrender, be on good terms with all persons. Speak your truth quietly and clearly; and listen to others, even the dull and ignorant; they too have their story.

Avoid loud and aggressive persons, they are vexatious to the spirit. If you compare yourself with others, you may become vain and bitter; for always there will be greater and lesser persons than yourself. Enjoy your achievements as well as your plans.

Keep interested in your own career, however humble; it is a real possession in the changing fortunes of time. Exercise caution in your business affairs; for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals; and everywhere life is full of heroism.

Be yourself. Especially, do not feign affection. Neither be cynical about love; for in the face of all aridity and disenchantment, it is perennial as the grass.

Take kindly the counsel of the years, gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune. But do not distress yourself with imaginings. Many fears are born of fatigue and loneliness. Beyond a wholesome discipline, be gentle with yourself.

You are a child of the universe, no less than the trees and the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should.

Therefore be at peace with God, your Creator and Redeemer, and whatever your labors and aspirations, in the noisy confusion of life, keep peace with your soul.

With all its sham, drudgery, and broken dreams, it is still a beautiful world. Be cheerful. Strive to be happy.

KEY TO ABBREVIATIONS

7-A BC	The S.D.A. Bible Commentary, Volume 7-A
AA	The Acts of the Apostles
AH	The Adventist Home
CH	Counsels on Health
5, 11 Code	The Symbolic Code, Volumes 5 and 11
COL	Christ's Object Lessons
CT	Counsels to Teachers
DA	The Desire of Ages
Ed.	Education
Ev.	Evangelism
GC	The Great Controversy
GW	Gospel Workers
LS	Life Sketches
MH	The Ministry of Healing
ML	My Life Today
MYP	Messages to Young People
PK	Prophets and Kings
PP	Patriarchs and Prophets
SC	Steps to Christ
SD	Sons and Daughters of God
ISM	Selected Messages, Book 1
2SR	The Shepherd's Rod, Volume 2
1-9T	Testimonies, Volumes 1 to 9
2TG	Timely Greetings, Volume 2
TM	Testimonies to Ministers

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“We cannot discern the character of God, or accept Christ by faith, unless we consent to the bringing into captivity of every thought to the obedience of Christ. To all who do this the Holy Spirit is given without measure.”—DA 181:1.

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